but is no longer in existence, nor the man of the
future who is not yet in being; it is by memory
that he links himself with the one, by anticipation
with the other: a continuous ego-sense runs through
the three times, but this is a centralising mental
construction, not an essential or an extended
existence containing what was, is and will be. An
intuition of self is behind it, but that is an under-
lying identity, unaffected by the changes of his
personality; in his surface formation of being he is
not that but what he is at the moment. Yet all the
time this existence in the moment is not the real
or the whole truth of his being, but only a practical
or pragmatic truth for the purposes of the super-
ficial movement of his life and within its limits. It
is a truth, not an unreality, but a truth only in its
positive part; in its negative parts it is an ignorance,
and this negative ignorance limits and often distorts
even the practical truth, so that the conscious life
of man proceeds according to an ignorance, a
partial, a half-true half-false knowledge, not accord-
ing to the real truth of himself of which he is
oblivious. Yet because his real self is the true
determinator and governs all secretly from behind,

it is after all a knowledge behind which really
determines the formed course of his existence; the
superficial ignorance erects a necessary limiting out-
line and supplies the factors by which the outward
colour and turn needed for his present human life
and his present moment are given to his conscious-
ness and his action. In the same way and for the